effort has invariably been a very imperfect and mutilated exhibition of the moral law itself. The moral power, if attended to, will say how much it needs to have a written law from God to guide it. Taking into account the circumstance that man's conscience is perverted, we believe It to be absolutely necessary, in order to its rectification, to have a revealed law acting the same part as the dial, when it is used to set to right the disordered time-piece.

But it would be a great mistake to suppose that the written law could have efficacy on us without the inward faculty; on the contrary, the former pre-supposes, and is especially addressed to the latter. For how can we be made to know or feel that we are bound to obey the written law ? Plainly by the law in the heart, which says, this is right. Should it be said that we are bound to render obedience, because it is the law of God, we admit that we are so; but at the same time we put "the question, How do we know that we are bound to obey the will of God ? and the reply must bring us to acknowledge the mental faculty. The inward principle, no doubt, points to an outward law, but the obligation of the outward law is made known to us by the inward principle.

The practical rule of obedience to those who are in possession of revelation, is the written law, as addressed to the conscience. This revealed law is summed up in love, but this love rendered in obedience to the law of God; and it will be observed that there is an agreement between this and the views which we have been giving of the essential elements of the morally good. Having such a law sanctioned by God, the conscience itself declares that we should study and obey it, as the law of God our Governor. In the law of the heart God has a means of making us feel our obligation to obey every other law, moral or positive, which he may superadd by a revelation

of his will.

While virtue consists in a willing obedience to moral law, it is implied that what we obey is truly moral law. We must be at pains to inquire whether what we take to be law is really moral law, or the mere semblance of it. The greatest evils have sprung from mistakes on this subject, and from misinterpreting, under the influence of sinful bias, the law of heaven, whether in the conscience or in the Word. The law itself requires that we use all means to determine what is realh the